

JOURNAL OF THE FIFTH ANNUAL
SESSION OF THE GENERAL COUNCIL
OF THE INDIAN TERRITORY



5th SESSION

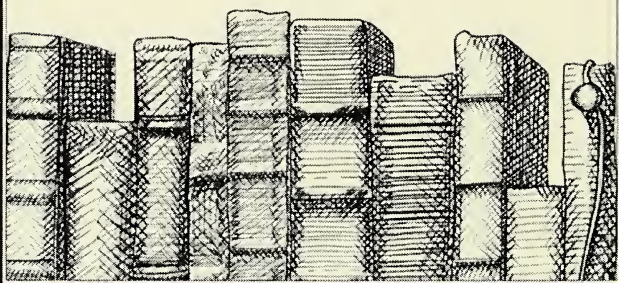


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JOURNAL
OF THE
FIFTH ANNUAL SESSION
OF THE
GENERAL COUNCIL

Indian Territory,

COMPOSED OF

DELEGATES DULY ELECTED FROM THE INDIAN TRIBES LEGALLY RESIDENT
THEREIN,

ASSEMBLED IN COUNCIL

AT OKMULGEE, INDIAN TERRITORY,

FROM THE 4TH TO THE 14TH (INCLUSIVE) OF MAY, 1874.


Under the Provisions of the Twelfth Article of the Treaty made and concluded at the City
of Washington in the year 1866, between the United States and the Cherokee Nation,
and similar Treaties between the United States and the Choctaw and
Chickasaw, Muscogee and Seminole Tribes of Indians,
of same date.

LAWRENCE, KANSAS:
JOURNAL STEAM BOOK AND JOB PRINTING HOUSE.
1874.

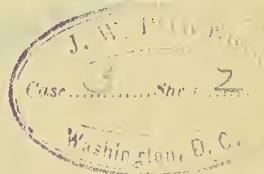
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5th sess.

 For remarks of Hon. STEPHEN FOREMAN of the
Cherokee Nation, see Appendix D.

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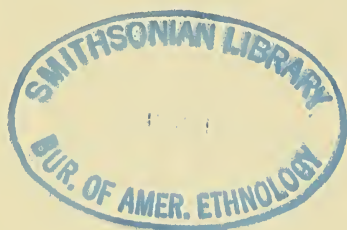


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OFFICERS.

ENOCH HOAG, Sup't Indian Affairs, *President*,
G. W. GRAYSON, *Secretary*,
WILLIAM ROBISON, *Sergeant-at-Arms*.

LIST OF DELEGATES.

Cherokees.

S. Foreman,
S. Tehee,
M. Bean,
A. Barnes,
Rabbit Bunch,
J. Proctor,
C. Hicks,
J. W. Markham,
D. M. Morris,
J. Vann,
J. A. Scales,
J. Ketchum,
T. Starr,
T. Foreman.

Choctaws.

J. Dawson,
Mish-a-ma-tubbee,
W. Fry,
S. Cole,
N. McCoy,
J. White,
C. Cole,
H. Carnes,
W. Jones,
A. Shoney,
J. P. Folsom.

Muscogeas and Creeks.

J. R. Moore,
J. M. C. Smith,
J. Larney,
D. Anderson,
C. Micco,
C. McIntosh,
J. Sells,
N. B. Moore,
J. M. Perryman,
W. Coachman,
S. Brown,
J. Haynes,
S. Grayson.

Seminoles.

E. J. Brown,
T. Cloud,
F. Harjo.

Eastern Shawnees.

L. Flint.

Confederated Peorias.

E. H. Black.

Senecas.

J. White Crow.

Quapaws.
 W. Valier.
Wyandotts.
 J. W. Greyeyes.
Ottawas.
 F. King.
Sac and Foxes.
 Wa-ca-mo,
 Pem-e-see,
Delawares.
 Black Beaver.
Osages.
 White Horn,
 J. Yarn,
 Hers-ke-mo-ne,
 Pa-e-newanta.
Absentee Shawnees.
 J. Sparnee,
 S. Charley.

Wichitas.
 Chesta-da-dessa.
Wacos.
 Buffalo Good.
Comanches.
 To-sho-way,
 To-whin.
Caddos.
 Wa-loo-pe,
 G. Washington.
Towoccanie.
 Dave.
Ionies.
 Kin-noosh-ta.
Keechies.
 Ted-e-wa-hunta.
Pawnees.
 E-se-do-to-des.
Modocs.
 Scar Face Charley.

INTERPRETERS.

Stephen Foreman,	For	CHEROKEES.
Coleman Cole,	"	CHOCTAWS.
Lewis Yokey,	"	SAC AND FOXES.
Bogus Charley,	"	MODOCs.
Phillip McCuskee,	"	COMANCHES & OTHERS.
Pawnee Bob,	"	PAWNEES.
Charley Keys,	"	AFFILIATED BANDS.
D. M. Hodge,	"	CREEKS.
Robert Deer,	"	ABSENTEE SHAWNEES.
James Bigheart,	"	OSAGES.
Ker Kiey,	"	KEECHIES.

JOURNAL OF GENERAL COUNCIL

OKMULGEE, C. N., }
Monday, May 4, 1874. }

The Fifth Annual General Council of the Indian Territory convened pursuant to adjournment of December, 1873, with Stephen Foreman, of the Cherokees, president *pro tem.*, and J. A. Scales, secretary *pro tem.*

On calling the roll, it appeared that the following members were present, namely: Stephen Foreman, Stephen Tehee, Mark Bean, Albert Barnes, Rabbit Bunch, John Proctor, Crawler Hicks, J. W. Markham, D. M. Morris, Joseph Vann, Joe A. Scales, and James Ketchum, of the Cherokee Nation; Sampson Cole, Nelson McCoy, Jonas White, Colman Cole, Harris Carnes, Wilson Jones, and Alfred Shoney, of the Choctaw Nation; Jno. R. Moore, James Larney, David Anderson, Coweta Micco, Chilley McIntosh, Jos. Sells, N. B. Moore, J. M. Perryman, Ward Coachman, John Haynes, and Samuel Grayson, of the Creek Nation; E. J. Brown, Thos. Cloud, and Fushut-che harjo, of the Seminoles; Wa ca-mo and Pem-me-see, of the Sac and Foxes; Black Beaver, of the Delawares, John Sparnee and Samuel Charley, of the Absentee Shawnees, together with representatives from the Quapaws, Osages, Wacos, Comanches, Caddos, Ionies, Keechies, Pawnees and To-woc-ca-nies.

On motion of J. R. Moore, the president appointed the following interpreters: For the Osages, James Bigheart; for Creeks, D. M. Hodge; for Cherokees,

Stephen Tehee ; for Caddos, Charles Keys ; for the Affiliated Bands, Phillip McClusker ; for Sac and Foxes, Lewis Yokey ; and for Absentee Shawnees, Robert Deer.

On motion of Mr. Bean, E. J. Brown, J. R. Moore, and Thos. Cloud were appointed a committee to examine and report on the credentials of *To-whin*, delegate from the Comanche tribe.

William Robison was also appointed doorkeeper. Adjourned to 9 o'clock A. M. to-morrow.

TUESDAY, May 5th, 1874.

Council convened pursuant to adjournment, with Hon. Jno. R. Moore president *pro tem*. Prayer was offered by Rev. Stephen Foreman.

The following letter was received from the President of the Council :

LAWRENCE, KAS., 5 Mo 2d, 1874.

Hon. J. R. MOORE. *Okmulgee, C. N.*

I have to ask—in consequence of the absence of my chief clerk in Washington—and the press of office duties, that the Council proceed in its business, and thyself, or some one delegated by the Council, act as chairman until I arrive, probably by the middle of the week.

Respectfully,

ENÓCH HOAG,

Supt. Indian Affairs.

When Bob was appointed interpreter for the Pawnees, and KerKiey for the Keechies.

On report of special committee, To-whin was admitted to a seat as a proper delegate from the Comanche Nation.

On motion of Caweta Micco, E. J. Brown, Stephen Foreman, J. M. Perryman and Colman Cole were

appointed a committee to prepare and report rules for the government of the House and the transaction of business.

Adjourned to 2 o'clock P. M.

2 O'CLOCK, P. M.

Council met pursuant to adjournment.

Samuel Brown, of the Creek Nation, appeared and took his seat, when the committee on rules reported recommending the rules adopted in the government of the former sessions of the Council, with the following amendment and additional rule, namely, the addition of the clause, "After which prayer shall be offered by the chaplain," and after the last word of the second rule, "The third reading of any bill or resolution may be dispensed with by vote of two-thirds of the members present."

Rev. Stephen Foreman was appointed chaplain.

On motion of Mr. Bunch, of the Cherokee Nation, the hour of nine to-morrow A. M., was assigned to hear from the delegates of the several tribes represented in the Council, relative to their condition and progress in education and general advancement.

Adjourned to 9 o'clock A. M. to-morrow.

WEDNESDAY, May 6th, 1874.

Council convened pursuant to adjournment, when the roll was called, showing a quorum present.

Prayer was offered by the chaplain, when minutes of yesterday were read and adopted.

L. Flint, E. H. Black, J. W. Greyeyes, Jos. Whitecrow and F. King, whose names should have appeared yesterday, reported their presence and took their seats.

The chair, in accordance with the resolution of yesterday, read the following names of the members of the committees therein authorized, namely :

On Relations with the United States—Stephen Foreman, *Chairman*, J. P. Folsom, C. Micco, Wm. Fry, Wm. Valier, Ward Coachman, Rabbit Bunch.

On International Relations—J. M. Perryman, *Chairman*, J. A. Scales, Samuel Grayson, Mish-a-ma-tubbee, Black Beaver, Joseph Vann, J. W. Greyeyes, Ese-e-do-to-des.

On Agriculture—Colman Cole, *Chairman*, N. B. Moore, Mark Bean, F. King, Jno. Dawson, Samuel Brown, James Ketchum.

On Education—A. Barnes, *Chairman*, E. J. Brown, Alfred Shoney, E. H. Black, J. W. Markham, E. McIntosh, L. Flint.

On Credentials—Thomas Cloud, *Chairman*, Black Beaver, D. M. Morris, D. Anderson, Stephen Tehee, Jonas White, Joseph White Crow.

The chair then announced that this being the hour to which was postponed, on yesterday, the reports on the general condition, &c., of the several tribes represented, he would now call for the report from the Cherokees, as being first in order; when Mr. R. Bunch responded as follows :

BY RABBIT BUNCH, OF THE CHEROKEE NATION.

Mr. President: I shall say a few words for the benefit of the members of the Council present. I shall say a few words concerning the condition of the Cherokees—of their progress in agriculture, education, and other matters. The Cherokees pay a great deal of attention to the cultivation of corn, wheat, potatoes, and all other products of the farm. They raise enough for their own use and some to sell. They are not, as a general thing, compelled to purchase else-

where what they can themselves raise on their own farms. As regards the number of acres the Cherokees have in cultivation, I cannot say certainly ; but from a printed report I have seen, I suppose they have about seventy thousand acres of land in cultivation. I am satisfied, however, that the number of acres has considerably increased since that report was published. What leads me to believe so, is, that there are many new farms to be seen where there were none a short time since. As to the different kinds of meats we eat, I can say, we raise cattle, hogs and fowl. I have said we raise more cattle than we need for our own use, because a great many are sold annually to cattle buyers, who are constantly passing through the Nation, buying. Our houses, as a general thing, we build ourselves, and many of them look as well as houses among the white people.

As regards education among us, I might say the Cherokees have educated themselves in a great measure—many of them are as well educated as the white people are. As an evidence that we are advancing in education, I would say, I hold in my hand a paper printed in our Nation, and a part of it is printed in the Cherokee language with Cherokee characters, which our people are able to read. We are able to make our own books, which are read also by many of our people. By reading this paper, and the books we make, our people gain knowledge, and are encouraged to improve in all those things calculated to make us happy. As to our government, we are pleased with it, and all things considered, we live happy under it. At present, we live in peace, and should you, my brothers, ever pass through our country, you could see for yourselves. This is all I will say ; but if you wish for further information respecting the Cherokees, I refer you to Mr. Foreman, who is able to give you that information.

These reports occupy a great deal of time on account of the interpretation, it being necessary in one or two instances that it be performed twice before the substance of a sentence reaches its destination.

After Mr. Bunch's remarks, on motion of Mr. To-sho-way, of the Comanches, Council adjourned to the hour of 2 o'clock P. M.

2 O'CLOCK, P. M.

The Council having met as per adjournment, the following named gentlemen made speeches and reports relative to the general interests and condition of their respective nations and tribes, viz: Mr. C. Cole,* reporting for the Choctaws; Mr. S. Grayson, for the Creeks or Muscogeas; and Mr. T. Cloud, for the Seminoles. As follows:

BY SAMUEL GRAYSON, OF THE MUSCOGEES.

Mr. President: In compliance with the requirements of the proceedings of the Council of yesterday, it becomes my duty on the part of the Muscogeas, to make a few general remarks touching some of our various interests. And in doing so, permit me to say that we can exhibit no very material changes since our last report before this body. We are happy, however, to tell you that whatever changes may have occurred have been steps moving us onward toward a higher and better position in life. You who know us best, know that we are an agricultural and stock-raising people, depending almost wholly upon our skill in these pursuits, for our prosperity in the ordinary concerns of life. Interest in these branches of industry is steadily increasing, as is abundantly attested by the expansion now to be seen of the usually small farms of many of those who have heretofore exhibited but little interest in this direction. Corn is the principal production of our farms, as you are aware, and the Muscogeas have, for many years raised a surplus of this staple, bartering the same at different points in the country for merchandise; but during the

* Mr. C. Cole's remarks, giving a very interesting report of the Choctaw Nation, failed to reach the printer.

past winter they had the satisfaction of seeing more considerable quantities shipped south by rail, while in the opposite direction have gone cattle and hogs, reared by the industry of the Muscogeese. Our citizens in some localities are experimenting in seeds and grains never before tried in this country, the results of which, however, can only be noticed at some future time. The more enterprising are importing improved stocks of cattle and hogs, so that we may safely say that in these branches of industry, we have not much whereof to complain; and although we make the assertion, still it is our humble opinion that our steps, however slow, are "onward and upward."

As regards our monetary interests we can only say that our funds held in trust by the U. S. Government, are ample and sufficient to operate and support our present system of government and education, and could we but realize other just claims which we hold against our guardian, the government of the United States, we feel assured that our progress in the march toward a higher plain in life would be most happily advanced.

Nothing of importance has occurred in our educational interests save the suspension of twelve of our common schools which was done in order to realize means wherewith to build other and more comfortable school buildings. One of the results of education among the Muscogeese is the existence of an alphabet suited to their tongue, by which means, portions of the Holy Bible, as well as hymns have been translated into their language, and which many are able to read and comprehend.

We believe our people are becoming to an encouraging extent, inspired with the spirit of the age in which we live. We believe that the Muscogeese are progressing and not retrograding. We believe that without disturbance of our present relations with the government of the United States, we can, and will make as rapid strides in advancement as that great and good government could desire. This one fact we do know, that the constant dread of the odious territorial measures threatened and advocated in Con-

gress for the last five or six years, has done as much injury to the cause of civilization in the Muscogee Nation as anything that has occurred since the late war, while a passage, in fact, of either one of them, would sound the death-knell of the Muscogees.

These, Mr. President are our convictions, and we believe we understand our interests. The Muscogees, however, are not prepared to believe that the American Republic will blot her fair record, already the admiration of nations, by enacting so paltry and dark a deed. They hold sacred their treaty obligations with the United States, ever advising their brother tribes and nations to the same course. And I can say without reserve, that all that the Muscogees ask, is like faith on part of the great republic.

BY THOS. CLOUD, OF THE SEMINOLES.

Mr. President : In answer to the resolution and request made by the Council, I have the honor to state to you on the part of the Seminoles a brief account of the present state of our people. The past year our country was visited by a severe drought, that injured a great many of our crops, but notwithstanding that, we had about a half crop of the various grains planted. The Seminoles are still making commendable improvement in the advancement of every thing that tends to a higher degree of civilization. During the past year they have built two churches, and one school room in connection with one of the churches, of stone; have enlarged their farms, set out many orchards, and new buildings are seen going up in all parts of the nation. This year there will be many more acres put under cultivation than formerly. There are five district schools in operation. They have not been as well attended as formerly, arising from differences between the agent and the people, in not employing teachers satisfactory to the people, but there is a proposed change of the system, which if carried out will give the control of the schools to the people themselves, and their interest will be awakened in them, and we hope for better results. The mission school heretofore in operation, is closed, and has been for more than a

year, and will from what we learn, be discontinued, but there will probably be a boarding school established by the Seminoles of a higher grade than heretofore.

The Seminoles have under cultivation about 10,000 acres; they raised, according to the last census, 200,000 bushels of corn, 6,000 of potatoes, 200 of rice, and annually put up 1,000 tons of hay; they have 3,000 head of horses, 15,000 head of cattle, and 30,000 head of hogs, are introducing improved stock of all kinds, and the best of agricultural implements. The population of the nation in October last was 2,500, and they are increasing in numbers.

The general prosperity of the Nation is good, and if they can be left to enjoy their country themselves, without interference by Congress, with its territorial bills and agitation of this question, we see no reason why they should not advance in all that tends to make a prosperous, contented and happy people.

Mr. L. Flint was called on to report for the Eastern Shawnees, but it being a late hour, the Council adjourned to the hour of 9 a. m. to-morrow

THURSDAY, May 7, 1874.

Council convened pursuant to adjournment. The roll was called, showing the presence of a quorum, and prayer was offered by the Chaplain. The minutes of yesterday were read and adopted.

Mr. Folsom arrived and took his seat as delegate from the Choctaws.

Buffalo Good, of the Wacos, stated that Mr. George Washington, of the Caddos, was present as a delegate, but that his name does not appear on the roll, and moved that his name be enrolled. It seemed questionable, however, to the president and members, whether the Caddos were entitled to an additional

member, inasmuch as they were already represented in the person of Wah-loo-pee. After a short discussion the matter was submitted to the Committee on Credentials on Mr. Cole's motion.

The chair announced that in accordance with the request of the Cherokee delegation, he appointed Mr. Stephen Foreman as their interpreter in place of Stephen Tehee.

The chair then called for reports of the different nations and tribes, when Mr. Flint responded in behalf of the Eastern Shawnees, E. H. Black for the Confederated Peorias, &c., Joseph Whitecrow for the Senecas, and William Valier for the Quapaws, as follows:

BY L. FLINT, OF THE EASTERN SHAWNEES.

Friends and Brothers : I am glad to meet and talk with so many of you here to-day. Some of you have traveled long distances to meet your brothers whom you now see, and, brothers, I think it meet that we should with grateful hearts thank the Great Spirit for his protecting care over us during our travel here, as well as invoke a continuation of the same during our return. Permit me to say that during the progress of the reports from the various tribes and nations of the Territory here represented, I have been both pleasantly entertained and instructed. I am pleased to hear of the advancement of our brothers, the Cherokees, Choctaws, and others who have made reports of their condition.

Most of you are aware of the fact that the Eastern Shawnees and five other small tribes are located in the northeast corner of our Territory, bounded on two sides by the States of Kansas and Missouri, and on the other two sides by the Cherokee Nation. These States, as well as the Cherokee Nation, have laws to prevent the commission of crimes, while we, the Eastern Shawnees, have no written laws of any kind ; and the fact that we get along so peaceably among ourselves, as well as with others, has always seemed strange. But

we might account for it in this way : Now the Shawnees, while they are but few, entertain great respect and veneration for their chiefs, so much so that his word is to the Shawnees very much as written laws are to other nations. Besides this, it is made his principal duty to call the people together from time to time, and advise and encourage them to be industrious, honest, kind, and loving toward all men.

The Eastern Shawnees are making steady progress in the improvement of their condition. I am not prepared, however, to state precisely the number of acres they cultivate, but can say that their farms vary from a few acres to sixty. They raise corn, wheat, oats, potatoes, and other vegetables, and own horses, mules, cattle and hogs. Regarding our educational interests, I can only say that there is a mission school on the Wyandotte reserve for the accommodation of Shawnee children. I have not more to say, save to thank you for your kind attention.

BY E. H. BLACK, OF THE CONFEDERATED PEORIAS, &C.

Mr. President, Friends and Brothers : In accordance with a resolution adopted at the present session of the General Council, I have to say that the condition of the Confederate Peorias, &c., is very good at present. As an agricultural people they are very successful. They are industrious, striving hard every year to raise all the grain and vegetables they can for home consumption, and in most cases very successful ; they have every year enough, and surplus grain to sell. They take a great interest in this branch of industry, more than any other, because of the profits to be derived from that source.

And they are not neglectful of raising stock. They have introduced some fine breeds of cattle, horses and hogs, which they take pride in raising.

They have greatly interested themselves in setting out fruit trees of every description on their farms, and it is to be hoped that in a few years they will have good orchards and fruit in abundance. They have not fallen back in the least, in their industrial pursuits, ever since their removal to this Territory, but have been

improving every year. They live in log and frame houses, neatly built, have good barns and pastures for their stock, and the farming implements used are of the latest improvements.

The Peorias have had one good school in successful operation, but parents moving to different sections of the reserve, away from the neighborhood school house, the pupils have been reduced to a small number, and on that account the school has been suspended for some time, but only until a boarding school can be located near the central point of the settlements, so that all the children can be accommodated ; the school will then go on as usual. But still our Sunday school is in operation, where men, women and children spend their time for a few hours in this religious exercise every Sunday, and it is doing much good amongst old and young.

The Peorias are a quiet and peaceable people, living in peace with all the neighboring tribes and the whites.

BY JOS. WHITE CROW, OF THE SENECA.

Mr. President : The Senecas number near two hundred, and own a small reservation in this Territory. The tribe having been divided in an early day, the greater portion of them are still living in the State of New York. Those living in this Territory are interesting themselves in farming, pomology, and the rearing of stock by improved blood. We live in comfortable log and frame houses. There can also be found such mechanics in the tribe as carpenters, blacksmiths and mill-wrights. Our educational prospects just now are not such as we could wish, owing to the fact that we have made no appropriation for purposes of education. There is one mission school on the Wyandott reserve, several miles distant, but owing to some dissatisfaction, very few Senecas attend it. We are about to effect arrangements, however, with the Senecas of New York, who are an educated people, having schools taught both in their own and the English languages, whereby they will be enabled to settle upon our present reservation. When this arrangement is accomplished, we hope to commence a more satisfactory system of education.

On Mr. E. J. Brown's motion, the house adjourned to 2 o'clock P. M.

2 O'CLOCK P. M.

Council met pursuant to adjournment, when the committee on credentials reported in favor of George Washington's claim to a seat in the Council, which was adopted, when the reports were continued by J. W. Greyeyes for the Wyandotts, F. King for the Ottawas, Wa-ca-mo for the Sacs and Foxes, and Black Beaver for the Delawares.

BY JOHN W. GREYEVES, OF THE WYANDOTTS.

The Wyandott tribe are situated at the head of Grand river, owning there twenty thousand acres of land, purchased for them by the government of the United States, from the Seneca tribe in A. D. 1867. This country is well adapted to raising grains of various sorts, and the people are endeavoring to open out farms, building houses, &c. The dry season of the last year was to their disadvantage in raising enough to supply fully their wants, but at the present many have sown wheat, which is now growing and very promising. Many have, in the last year, put out orchards, and are putting out more this spring. The Wyandotts have for many years abandoned the hunting of game for their living. Many of them are now well experienced farmers, and are in the position that by continuing their industry they will in a year or two be again comfortably fixed with homes. They have horses, cattle, hogs, and other stock sufficient to start for well to do. They have opened, in cultivation, about six hundred acres in all; their number of acres in improvements runs from three to forty acres; and in every thing the indications are favorable to our people for improvement in their present condition. And as there are prospects for receiving more money from the government, when so done, this will enable many to enlarge these comforts. On last fall they

erected a fine church building for the Methodist denomination, to which some fifty or sixty members belong, who have preaching on every Sabbath day. In the Wyandott reserve there is instituted one mission school specially for the benefit of the Wyandott, Shawnee and Seneca children, which is carried on by the Friends or Quakers, and, I believe, assisted by government, and at this school there are about eighty scholars attending, and averaging in the year around an attendance of about fifty. Of this school much is expected for the future benefit of these three tribes, who are extremely anxious for the advancement of their children in the English language, writing and speaking. In the several remnant of tribes of us, and placed as we are in close neighborhood, we are friendly and harmonious toward one another, so much so that we are often led to believe that we can always live without laws in this small confederacy, in the northeast corner of the Indian Territory. The Wyandotts are opposed to the extension of a Territorial law or constitution, instead of that of the Indian laws or constitution.

BY FRANCIS KING, OF THE OTTAWAS.

Friends and Brothers : I am thankful for the privilege of meeting and talking once more with so many of my brothers, while on the other hand I regard with deep sorrow the absence of certain familiar faces, which at its last session lent such zest and vigor to the proceedings of this body. It is hardly necessary for me to tell you that I refer to Messrs. Vann of the Cherokees, Walker of the Wyandotts, and McKinney of the Choctaws. These dear brothers of ours are gone, let us hope, to a better world, where deliberations for future safety are not known, and where all is peace and joy. Let us then who still remain, take each the other by the hand and labor for our mutual good in the spirit of love and true friendship in all we say or do.

Allow me, then, on behalf of the Ottawas, to thank the Cherokees, Creeks, Choctaws and others, for the lessons of patriotism taught us, by their thus far suc-

cessful efforts to stay the proposed encroachments of Congress. The Ottawas are aware of the fact that their rights and liberties, alike with your own, have been nobly and manfully defended by you at your own cost, for which they only have to offer the thanks of truly grateful Indians.

Now as regards the business of the hour, allow me to say that I have listened closely to the reports as rendered by representatives from other tribes and nations, and am happy to say that the Ottawas are not far behind them. It is now five years since we settled on our present reserve, and considering the shortness of the time, we are in a prosperous condition. Upon our arrival here we went about planting orchards of the choicest fruits to be had, and this spring the prospects for fruit are promising. We have heretofore had to pay out a great deal of money for flour, but last autumn we sowed about one hundred acres of wheat, which now promises well, and which we think will be the means of saving to us considerable money.

With these facts in view, we have reason to believe that next fall and winter our home comforts will be very sensibly enhanced. As regards our interest in stock raising, I may say we spare no pains in improving our stock, but more particularly cattle and hogs. The implements of agriculture used are of the latest patents. The moral character of our people has improved greatly, but more particularly during the last year. The Ottawas are strictly temperate in their habits, abstaining from all intoxicating drinks. We labor hard through the week, and on Sundays attend our place of worship, where we invoke divine aid in our improvement spiritually as well as temporally. We have one mission school in successful operation, satisfactory to all, and where the children are not only taught the rudiments of an English education, but also the doctrines of religion. Sunday school is also taught regularly, which is no less a source of great good. In this connection I can say the Ottawas have the Bible and hymns translated into their own language, which they read and understand.

BY WACAMO, OF THE SACS AND FOXES.

Mr. President : I am glad you are here to hear us talk. I am also pleased to see so many more members at this Council than what we had at the last. To-day has been set apart for us to talk of our various interests and prospects, but as for myself, I would much rather say nothing and sit as a listener and learner ; so as that I might have much whereof to tell my people when I return home. If I do this, and am permitted to return and meet you again in Council, I might then have things of interest whereof to speak. I will say, however, that we are trying to interest ourselves in the culture of the soil, but when we lived in the States we could make no progress in the habits of civilization because continually harassed by proposals by the United States to remove us to other quarters. We did not feel as if we were at home, and consequently could take no interest in improvement. About four years ago we visited and examined some lands in this Territory in company with three commissioners. They showed us the country, marked it off, showed us the lines, and told us this was ours. We came, occupied it, and commenced work, when in a short time we were told we were on Muscogee soil. This caused many of us to remove and commence anew a second time ; but now, for the first time in many years, we are feeling as if we were at home again. We've commenced farms and homes, and are pushing ahead as fast as we can every year. We have a very good and commodious school house built of bricks. In our last treaty \$10,000 was set apart for the purpose of building this house, which fact will give you some idea of this school house. We appropriate annually \$5,000 for the support of the school. We have a national saw and grist mill, and have commenced to build log houses, something we have never done before. When we first procured our mill it was operated by white men, but now it is operated by our half-breed and full-blood Indians. We also have a blacksmith who is a half-breed Indian, and who does all our blacksmithing. The number of acres in cultivation I do not know. There

is fifty acres of corn at the school, ten acres of oats, and ten acres of wheat, all looking promising, and most of which was planted and is being tended in part by the pupils in school. The number of stock in the tribe I do not know ; nearly all have horses, hogs and cattle, There has been five hundred fruit trees planted this year, each family planting from ten to fifteen. We have always respected the advice of our great father, and indeed will hear good advice from any body. Brothers, we are determined to do that which is right and nothing wrong. Anything wrong we will not knowingly do. We are determined not to go backward ; this spirit caused us to appropriate so much money for education. So you may rest assured the Sacs and Foxes will press forward as well as their circumstances will allow.

BY BLACK BEAVER, OF THE DELAWARES.

Mr. President: Long years ago the Delawares were acknowledged the oldest in the brotherhood of tribes, and I am therefore pleased to meet and talk with so many whom I regard as grandchildren. The Delawares have melted away to but a few souls, probably seventy on the Washita—the remainder having confederated with the Cherokees. This remnant of a once proud tribe, are endeavoring, like others, to learn the art of the culture of the soil, but heretofore a great hindrance has been lack of implements. A year ago each family planted a few peach trees, while during the present season some have planted apples, pears and cherries. I planted one hundred fruit trees this season, I also planted one hundred and two acres of oats and one hundred and twenty-five acres of corn before starting to this session of the Council. I suppose the entire number of acres in cultivation is about five hundred and fifty. We have six children in school. My people are mostly young men, so we have not many children. They are remarkably quiet, molest no one, but attend only to their own affairs. They *fear* to do wrong, and desire only that which is right. This is all I have to say.

Adjourned to 9 o'clock A. M. to-morrow.

FRIDAY, May 8, 1874.

Council convened pursuant to adjournment, when the roll was called showing a full Council. Prayer was offered by the chaplain, and the minutes of yesterday read and adopted.

The Superintendent of Indian Affairs then made a few remarks assigning reasons for his absence at the opening of the session; urging prompt and faithful action on the part of each delegate, in the interest of his constituents, with a view of an early adjournment.

The chair then called for reports from the Osages, Absentee Shawnees, Wichitas and Comanches, representatives from each of which reported as follows:

FROM THE OSAGE DELEGATES.

Mr. President and the Council: In reference to the resolution passed by the Council of the Indian Territory, we the Osages, delegate, representing the Osage tribe, have the honor to report the present condition of the Osages, their views and sentiments in regard to agriculture and education.

The Osage land is bounded on the north by the State of Kansas, or south Kansas line, on the east by our friends the Cherokees, on the south and on the west by the Creeks and the river Arkansas. The Osages so far have been prosperous in their improvements in agriculture and education. Their systems of regulation are not made, but somewhat regulated by their old custom and habit. In the management of our agent we have several large rock houses for the benefit of the Osages and nation, one building for the agency, one school house, one blacksmith dwelling, and one doctor's dwelling, a Council house, a steam saw and grist mill, and one farm of eighty acres, and about twenty acres for the school. We have the present season about twenty-five pupils attending school at our agency, and about twenty-five at our old mission (Osage Mission on the Neosho river, in Kansas).

The Osages for the past season raised a large amount of corn and other variety of produce eatable, and for the present season they have most all grain and potatoes, and all garden vegetables are productive. Our most civilized ones are far advanced in making a settlement of houses and farms; they each have from twenty to fifty acres in cultivation. Many of our Blanket Osages have from two to fifteen acres in cultivation. There have been many orchards set out by the Osages, from twenty to fifty trees to each family, so that in a few years there will be some Osages that will have their own fruit of their own raising.

As to the money of the Osages, they have in the treasury of the United States sufficient to give them a small payment for their annuities and small support for their rules of government. Their variety of stock consists mostly of horses, which number from five to forty head to a family, and among a few families they have several hundred head of cattle, and upwards of two thousand head of hogs, and as to the fowl, they have some.

In regard to peace and friendship among the Osages, and with the surrounding tribes and with the people of the United States, they have been most faithful. We delegates wish not to refer to the evils of the late war in the United States, and since the war our trouble with the white people of Kansas, in placing us in uncomfortable circumstances from time to time. We ask the present Council to consider the short time we have had to make our improvement, with hope for future prosperity.

BY JOHN SPARTEE, OF THE ABSENTEE SHAWNEES.

Mr. President: In compliance with a resolution of the General Council and in behalf of the Absentee Shawnees, we herewith make the following report of the condition of our people and their progress in civilization:

The Shawnees came upon their present reservation but a few years since, almost destitute of everything. The war had swept from them all their stock and other property, and they had to commence life anew. We

have made ourselves good farms and homes, and enlarge and improve them every year. We receive no annuities or aid from the government of the United States, but rely upon their own labor and own exertions for what we have. We have in cultivation about fifteen hundred acres of land, have eighteen hundred head of cattle, three hundred head of horses, and three thousand head of hogs. We have good farming implements, wagons, &c., and individual wealth and property to the value of about \$45,000. We have one school under the control of the Society of Friends, with thirty-five scholars in attendance. We have no written laws, but are governed by former usages and customs of our people. Crimes and misdemeanors are punished under these, and tried by the chiefs and counselors of the nation, a council of which can be called at any time. There are but few crimes committed among our people; we are upon good terms and are at peace with one another and with all other Indian tribes. We provide for our wives and little ones with our traps and guns, and our own labor and industry, and if protected in our rights to our lands, homes, and property, would soon be prosperous and happy. Our tribe number nearly seven hundred persons, and are on the increase. We are under the care of the Sac and Fox agent.

BY CHESTADESSA, OF THE WICHITAS.

Last winter I came here but did not know what was doing, now I think I understand all.

In compliance with a resolution of the Grand Council, asking for information from the different tribes in regard to their present condition, and the advancement they have made in civilization, &c., on the part of the Wichitas I have the honor to make the following report:

The Wichitas with the affiliated bands are located on and near the Washita river, on the west of and adjoining the Chickasaw Nation. During the past year there has been a decided change for the better among our people. A great many of our children attend the boarding school at the agency, which at

present has an attendance of eighty-five scholars. These are children from all of the affiliated bands. We have a fine boarding school capable of accommodating one hundred scholars; this was built and is sustained by the government, and is under the charge of the Society of Friends.

All of the Wichitas have small fields in which they raise large quantities of corn, pumpkins, beans, melons, &c. This spring we have opened a farm of sixty acres, which is being plowed and cultivated by our young men. This is the first time our young men ever did any plowing, but they take great interest in the work. We are assisted by our agent, who does all he can for us. We have a large number of horses, a number of mules, some wagons, harness, plows, &c. During the winter season we follow the buffalo, and secure a great many skins and a quantity of meat. These skins are sold to traders, or exchanged for goods of all kinds. But the buffalo are fast disappearing, and they will soon be gone from our part of the country. Our people wish to turn their attention to stock raising, and are promised the assistance of the government. We are at peace with all tribes, and wish to remain so.

BY TOSHOWAY, OF THE COMANCHES.

My Brothers : Before leaving home I heard you were to meet here in council, and I came to hear what you would have to say. I've heard much about this council, but never understood its object until now. By hearing the talk of my brothers, I am led to know what is intended by these meetings. Of one thing I'm sorry, that is, to tell you that I have nothing very encouraging to tell of the Comanches. I will therefore have to only listen to your good talks and return and tell my people. Along the road to this place I saw many farms and houses, when I came here I saw quite a town, all of which I would have thought belonged to the white men, had I not been told that they belonged to my brothers.

Many years ago we lived in Texas, where the government opened farms, and supplied us with cattle and

all other domestic animals, which prospered and made us happy for a while, but the citizens of that country soon said, "the Comanches are bad," and arose and drove us from these homes, destroying all we had. Brothers, I'm very glad to see you doing so well, but my heart feels bad when I look back and think what I might have been, had not Texas treated me and my people so bad. There we had a school like you, at which twenty-five of our children attended; we have none of these now, and my heart is weak, but on the other hand I can say I am glad to see other Indians do well, even if I do not myself. When we left Texas, we stopped on the Washita river; here we tried again to live as we had in Texas, but the white man's war came up and compelled us again to leave our homes. Some of my brothers, the Comanches of the far-off plains, are acting badly; they are very foolish and make raids into Texas; I hope, however, for all that, you will remember that they are Indians like yourselves, and don't tire in doing everything in your power to extend over them your influences for good.

I tell you these things, brothers, so that you may know that although I am among you, and my heart is with you, yet I am not doing so well as you are.

(This was spoken by an old Comanche chief, whose long locks are gray with the frosts of many winters.)
—*Clk.*

On Mr. Grayson's motion, the council adjourned to 2 o'clock P. M.

2 O'CLOCK, P. M.

Council convened pursuant to adjournment, when J. M. C. Smith, of the Creek, and Thos. Starr, of the Cherokee Nation, arrived and took their seats as members of the Council.

Reports were then heard from the Wacos, Caddos, Ionies, Pawnees, Keechies, and Towaccanies, as follows.

BY BUFFALO GOOD, OF THE WACOS.

My Brothers: I am glad of the opportunity now afforded me of speaking to you. I've heard with a glad heart of the progress of the other tribes, and now it is my turn to tell of the Wacos. We are all brothers, and must work for the good of all. The Wacos understand this, and are willing to take your advice. It is many years ago since the Wacos commenced to live like the white man, in Texas, and I've often thought had they not been disturbed by the whites, they, at this time, would have been equal in civilization to any tribe, perhaps, in the Council. But we were driven away from our homes there, into Kansas; and when we had made another commencement we were again driven away. So that even now, though we are doing comparatively well, our hearts are not strong, for we are by no means certain that we will not again be driven to some other place. We have an Agent who has taken pains to aid us in learning to work the ground, and this season many of our people have taken hold. The Wacos have always known one way of making corn, but now they are learning to raise it as does the white man. We have a large and comfortable school, at which we have many children; this fact encourages me, and makes me think there is a better day in the future for the Wacos. I know I cannot make such encouraging report as do the Cherokees, Creeks and others, but I do know that I am traveling the road you speak of, and that I am not without hope of overtaking you some day. Our Agent talks to us much of raising corn; this is not so much trouble for us to do as you may think, for we did this with great success when we lived in Texas, until we were driven off. We have not *now* any guarantees that we will be allowed to remain long at our present location, *and this accounts for our tardiness.* The Wacos' history shows that whenever the white man thinks the Indian is in his way he has but to arise in his might and drive him, for there is no law to which the Indian can appeal for protection. When we first met the officers of the gov-

ernment they gave us clothing and other articles of merchandise. These we don't ask now; but we want horses, cattle, hogs, and such things as will benefit us permanently. We are willing, and want to bury the old Indian path out of sight, and get on the better one of the white man. The buffalos have been a great drawback to the advancement of my young men, but when they are all gone the men will be compelled to work more than they do. There are not many of us, while our brothers the Pawnees are desirous of coming and living with us. If their removal to our reserve or present place of abode could be effected, I think it would redound to our mutual good.

BY WALOOPEE, OF THE CADDOS.

My Brothers: We are all following your road. We are brothers. We have come to counsel with you. I have heard much good counsel. I am glad to hear it. I will now tell you about myself and my people. My own field is about three hundred acres, all planted in corn. We have peaches and apples planted. We have also planted sweet potatoes that we bought of our brothers, the Shawnees. All my people live in houses, and work. Some of them have twenty, some twenty-five, and others thirty acres in cultivation, planted in corn, pumpkins, &c. About one year ago we had not much to work with, and could not work good. Now we have wagons, plows, axes, and other things to work with. We cannot go back now. We have started to work like our brothers, and will not turn back. About a year ago, we had no school, but now we have a good school—twenty-four of our children attending it. My heart is glad, and we will hold fast to the road of our brothers. I am glad to hear the good talk from our brothers.

The Caddos have horses, cattle, hogs, chickens and everything to live upon. Our hogs number twenty-five hundred. Some own five, some ten, and some fifty head of cattle, bought about one year ago—all own some. We are getting plenty of cattle and hogs, and have quit hunting for a living. We have plenty of horses—some ten, some twenty, some one hundred,

and some more than that. We have good work horses. We make our own houses, *split our own rails*, and fence our farms.

Our school house is two stories high: the school room below, and sleeping room up stairs. The house cost about six thousand dollars.

This year we are enlarging all our farms.

My brothers, Black Beaver and George Washington, and myself, encourage our young men to work all the time. I am glad to see my brother George Washington in this Council. I hope my brothers, the Cherokees and Creeks, and others, when they hear anything of interest, will tell it to us.

The Caddos, Ionies, Anodarkos and Delawares, all work every year. The Caddos, Anodarkos and Delawares send children to school; I hope the Ionies will, when we go back.

The Caddos have their own laws.

In a few years we will raise plenty. We have been advised by our friends from Washington, to work, and we have begun. I see my brothers, the Creeks, Cherokees and Choctaws all the time. I look to them at all times.

BY KINNOOSHTA, OF THE IONIES.

My Brothers: When I heard the talks of my elder brothers, the Cherokees, Creeks, and Choctaws, and others, I was glad. I rejoice to-day with my whole heart, and am glad to tell you of the condition of the Ionies. At present, my people have a fair knowledge of work. In consequence of the dry weather last year, our crops were almost a complete failure, not returning us a sufficiency for our support, but this spring we are hoping for better things. Last year we had not the necessary implements for farming, but are well supplied this season. It is no great while since we did not know how to work properly, but we continued trying, until now we are able to work with commendable success. When I return home from this Council, my people will meet me, and ask of the business of this Council, when I will gladly tell them of all of your good talks and advice.

BY ESEDOTODES, PAWNEE CHIEF.

My Brothers : I am glad to see the faces of so many of my red brothers here to-day. For this purpose I came here. Many years ago the Pawnees and Wichitas lived together in this country, but have long since been divided, and it seems to me now that the Great Spirit is bringing all Indians together again. I do not know when my people lived here, but our old people tell us of it. They moved away from this country in those early days, and those who then lived have all passed away. I think that was a bad move. After living a while upon the present Pawnee reserve our old men without informing us sold the greater portion of the country, and we did not know of the fact till we found ourselves surrounded on all sides by white people. We now can scarcely move without disturbing some white person. If a Pawnee lays hands on a stick of timber or grass, the white man says, "Hold! this is mine." If a Pawnee's horse gets beyond the limits of his narrow reserve, he need not hunt him. We are surrounded up there on all sides by the white man, and it seems that everything belongs to him ; so I think I and my people will come here and surrender our part to him.

Besides this evil, the *Sioux* give us much trouble. Last summer the Pawnees went on a buffalo hunt, when they were surprised by these Sioux and many women and children killed. Years ago when they used their own weapons of warfare, we could easily keep them at bay, but now, since the white man has armed them so well, we can no longer withstand their attacks. When in that country I often tried to think of some means of bettering the condition of myself and people, when at last I remembered that it had been said we had relatives and friends among the Wichitas of this Territory, we therefore came to them, having no where else to go. They received us in the right way, and now I've come to you my brothers, in Council assembled. What think you? I've come a long way on hunt of a home. Will you give me a home here? You can see that I am an Indian like

yourselves, and I think you can well afford to allow me the privilege of coming with my people among you. I have come a long way to see you, and the privilege allowed me of talking with you makes me glad, and my heart feel big. I think this Council can fix up this matter to our satisfaction, and hope it will give it due attention. We will not forget the kindness—our children and your children will grow up together, and in after years remember the deed with grateful and loving hearts. I desire that the Superintendent also exert his influence in our behalf. We need subsistence immediately. I and my young men know something about plowing, and if allowed a reservation, we would go to work. This was taught the Pawnees long ago by the Great Spirit. I've had good advice since I've been here, and have laid hold on it, with no intention of leaving off. I've learned that this Council is making a good road for all Indians to travel. I'll remember this and commend it to my people. I came here to learn, and believe I have already learned much. I'm anxious to know before leaving, what you and the Superintendent will do for me and my people. I think it advisable that you advise the entire Pawnee people to move here, and let the white man have all that country to himself. Gentlemen, you are all strangers to me, yet I love you like so many brothers.

BY TEDEWAHUNTA, OF THE KEECHIES.

My Brothers : I am rejoiced to meet so many of my red brothers, and to engage in the business of the Council with them. I am also much pleased to hear of the prosperous condition of many of the tribes represented. I'll always endeavor to follow the advice of my brothers of this Council. We, too, have lands under cultivation, but I'm not able to say how much. Last year we were short of implements with which to work, but we have a good supply this season. We have planted this season only such things as are most necessary to our home comforts. I've heard the reports of my brothers, and am glad to say that we are trying to travel the same road. We have not given much attention to stock raising, we have, however, a

few hogs and horses. I myself have two cows and two hogs. I do not intend ever to leave the road I am now trying to learn to travel. We have one school, but I have no children of my own to send. I will neither forget nor throw away the advice I've here received.

(This "talk" passed through four interpreters.)—*Clk.*

BY DAVE, OF THE TOWOCCANIES.

My Brothers: We have met here to have a good talk; this is good, this is right. I am glad I'm here to hear what is said. We are all brothers, the same people, coming from the same common Father. Many of you here are very smart men, and I feel that I am far behind all of you, but brothers, I have my ears wide open to hear all you have to say. Some of you look like white men, but you think you are Indians, you should forget this thought, and go about setting good examples for such of your brothers as we are. Some Indians talk about their intentions of living like the white man, when probably they don't mean it, but I mean exactly what I say on this subject. Having planted forty acres of corn last summer, I labored very hard; when dry weather came on I lost all of my labor. Many an Indian would have become discouraged and quit, but I did not. I have made my farm as large again this year, and have gone to work harder than ever I did before. I am trying to get my young men to live as they should, and when I go home I will tell them all you have said here. These talks from you are always helpful to us in controlling our young men. I am thankful of one thing, that is, that we have a good school at which our children attend; already can some of them read the white man's books. When you met here last winter I was away on a hunt, and could not come, but I sent in my place a good honest young man, who on his return told us all you said. In sending this young man I had two things in view. I thought he would see how you lived and managed your affairs, and this would instruct and benefit him. His actions since prove the correctness

of my views. My brothers, although I've started last, I'm going to work manfully, and if you are not careful I'll catch some of you. This spring for the first time, I've planted such things, besides corn, as the white man plants, and expect soon to know more of these things. I'm told they are good to eat, so if I'm successful I'll know by having them on my own table. Had it not been for the dry weather last year I would have raised plenty, and made some money. When I left home some days ago my young men were plowing. They are genuine Indians, for even when holding the plow they are still painted and wear the flap, but still they are working, and I'm glad of it. My old friend Black Beaver gave me a hog, and our agent's wife gave me a cow, both of which I still have.

These reports necessarily occupying the time of the Council up to a late hour, it adjourned to 9 o'clock A. M. to-morrow.

SATURDAY, May 9th, 1874.

The Council convened pursuant to adjournment, when the roll was called showing a quorum present, Prayer was then offered by the Chaplain, and minutes of yesterday read and adopted.

Mr. Scales offered the following resolution :

“Resolved by the General Council of the Indian Territory: That the Committee on Relations with the United States be instructed to report what action, if any, is necessary to be taken by the General Council, in order to secure homes for the Pawnee tribe of Indians in the Indian Territory; and that the committee be instructed to confer with E-se-do-to-des the Pawnee chief for that purpose, and to assure him of the cordial sympathy and kind feeling of the General Council toward him and his people.”

Mr. Folsom offered the following resolution relating to the same subject :

“Resolved by the General Council of the Indian Territory: That the President thereof be and is hereby requested to extend in the name of the nations represented in this Council, the hand of fellowship to the Pawnee visitors present, to assure them of our sincere desire for their success in effecting arrangements with the United States Government securing to them permanent homes in the Indian Territory; and also to invite them to attend any future session of this Council, allowing them subsistence, and such per diem pay while in attendance, as shall seem to him just and right.”

These resolutions elicited considerable discussion, when Mr. Scales withdrew his own resolution and moved the reference of Mr. Folsom's resolution to the Committee on Relations with the United States, with instructions to report at 2 o'clock A. M. Tuesday.

Mr. Folsom offered an amendment to Mr. Scales motion, providing for reference of both papers to the committee. Mr. Scales accepted the amendment, and both resolutions were sent to the Committee on Relations with the United States.

Council adjourned to 9 o'clock Monday A. M.

MONDAY, May 11th, 1874.

Council met pursuant to adjournment, when the roll was called showing a quorum present.

Prayer was offered by the Chaplain, and proceedings of Saturday read and adopted.

Mr. Grayson offered the following resolutions which, on motion of Mr. Brown were adopted, under suspension of the rules:

“Resolved by the General Council of the Indian Territory: That the Committee on Relations with the United States is hereby instructed to prepare a memorial or memorials to the President and Congress of

the United States, praying the repeal of those clauses providing for contingent land grants, contained in those Charters passed by Congress on the 25th, 26th, and 27th days of July, 1866, and remonstrating against the extension of a territorial form of government over the Indian Territory contrary to the wishes of the Indians resident therein, and in violation of positive pledges of the United States to several of the Indian nations interested.

Resolved further, That the Committees on Education and Agriculture are hereby required to prepare and report as early as practicable the condition of the agricultural and educational interests of the several nations and tribes herein represented."

On motion of Mr. Wa ca-mo of the Sac and Foxes, the Council adjourned to 2 o'clock P. M.

2 O'CLOCK P. M.

Council convened at the appointed hour, when, at the request of its Chairman, the Committee on Relations with the United States was enlarged by the President, by the addition of the names of Scales, of the Cherokees, and Smith, of the Creeks.

The Chairman of the Committee then submitted the report of the Committee on the Pawnee interests, which was read the second time, and on motion of Mr. Scales further consideration of the subject postponed to the hour of 9 A. M. to-morrow.

Mr. Folsom then offered the following preamble and resolution, which, on motion of Mr. Smith, was adopted, under suspension of the rules :

Whereas, Reports have reached us, to the effect that arrangements are about to be made by the Government of the United States, placing the school funds of all the Indian Nations in the hands of an officer to be appointed by the President thereof, therefore,

Be it Resolved by the General Council of the Indian Territory: That the Committee on Relations with the United States is hereby instructed to inquire into the truth of said reports, and report the result of their inquiries by resolution or otherwise, to the present session of the General Council for its action.

Council adjourned to 9 o'clock to-morrow.

TUESDAY, May 12th, 1874.

Council met pursuant to adjournment. Roll called and a quorum present. Prayer offered by the chaplain, and minutes of yesterday read and adopted.

Mr. Scales then offered the following, which on Mr. McIntosh's motion, passed, under suspension of the rules :

Resolved by the General Council of the Indian Territory, That S. Foreman, C. Micco, C. Cole, F. Harjo, and Black Beaver are hereby appointed a committee to arrange for the reception of the Modoc chief, and his associate, who have arrived, in response to the invitation extended them by the Superintendent, to make on behalf of this Council the "talk" usual on such occasions, and to report at 2 o'clock P. M.

Mr. Scales also offered the following substitute for the report of yesterday, of the committee on the Pawnee matter :

Resolved by the General Council of the Indian Territory, That E-se-do-to-des, chief of the Its-ca-hah band of Pawnees, be and he is hereby requested to convey to the Pawnee tribe of Indians the cordial sympathy and friendship of the nations and tribes represented in this Council, and to assure them on behalf of the nations herein represented, that whenever they shall remove to and become legally resident in the Indian Territory, they will be received and treated as brothers in this Council.

Resolved further, That the President, the Hon. E. Hoag, Superintendent of Indian Affairs, be requested

to examine into their condition here and in the State of Nebraska, to afford them such immediate relief as may be possible, to make such recommendations to the General Government, and render them such aid and assistance as in his judgment will be most conducive to their interest and early settlement in the Indian Territory, upon such terms and conditions as may be equally satisfactory to themselves and the tribes among whom they may desire to settle.

Resolved further, That the secretary furnish E-se-do-to-des a copy of these resolutions, with the names of the delegates and tribes of the General Council affixed.

Discussion of this subject occupied the balance of the forenoon.

Adjourned to 2 o'clock P. M.

2 O'CLOCK P. M.

Committee on arrangement submitted the following programme relative to the reception of the Modoc chief:

That the meeting be held in the open ground in front of the Council building; that the president on assembling make a brief "talk," introducing our brothers the Modocs; that the Cherokees shall first shake hands with our brothers, after them the Muscogees, Delawares, Choctaws, Seminoles and the other tribes according to the roll; that the pipe of peace be then smoked, the same to be filled, lighted and borne by a Cherokee, according to custom; that in conclusion, each member of the committee shall deliver the usual "talk" to their brothers the Modocs, the Cherokees speaking first, and the others following in their order according to custom.

This programme having been duly carried out with R. Bunch as *pipe bearer*, the Council adjourned to 9 o'clock A. M. to-morrow.

WEDNESDAY, May 13, 1874.

The Council met at the appointed hour, when the roll was called, showing a quorum, and prayer was offered by the chaplin. The minutes of yesterday were read and adopted.

Mr. Scales called up the matter relating to the Pawnees, by calling for the second reading of his proposed substitute, as offered on yesterday.

Mr. S. Foreman then moved to lay the proposed substitute on the table.

Mr. Scales explained the effect the votes pro. and con. on this motion would have on the two papers before the house, and called for the yeas and nays :

Yeas—Foreman, Tehee, Bunch, Proctor, Hix, Vann, Ketchum, Fry, S. Cole, McCoy, C. Cole, Jones, Shoney, Folsom, Anderson, Micco, Coachman, Haynes, Whitecrow, Valier, Horn, Yarn, Hers-ke-mo-ne, Pa-e-ne-wanta, Sparnee—25.

Nays—Bean, Markham, Morris, Scales, Starr, Dawson, M. B. Moore, J. R. Moore, Smith, Larney, Sells, McIntosh, Perryman, S. Brown, Grayson, E. J. Brown, Cloud, Harjo, Flint, Black, Greyeyes, King, Wa-ca-mo, Pem-e-see, Beaver, Sam Charley, Chesta-da-dessa, Good, To-sho-way, Towhin, War loo-pe, Washington, Dave, Kin-noosh-ta, Ted-e-wa-hunta, E-se-do-to-des—36.

Mr. Scales' substitute was then adopted, when the Council adjourned to 2 o'clock P. M.

2 O'CLOCK, P. M.

Council met at the appointed hour, E. Hoag presiding, when the credentials of Scar Face Charley, of the Modoc tribe, were received, read to the Council, and his name duly entered upon the roll of members.

E. J. Brown offered a resolution providing for adjournment of the present session of the Council, and the meeting of the same in September, 1875. This was amended, and passed, under suspension of the rules, and reads as follows :

Be it Resolved by the General Council of the Indian Territory, That the present session of the Council adjourn at 4 o'clock P. M., on the 14th inst., to convene its sixth annual session at Okmulgee, on the first Monday in May, 1875.

Mr. Perryman offered the following, which was adopted unanimously, under suspension of the rules :

Resolved by the General Council of the Indian Territory, That the president thereof be and he is hereby authorized to supply the Pawnees, and others present from the plains as visitors to the Council, the necessary subsistence for their comfort ; and to allow the Pawnee chief and his interpreter the usual pay of members and interpreters of the Council.

Mr. Grayson offered the following, which unanimously passed, under suspension of the rules.

Resolved by the General Council of the Indian Territory, That the president thereof is hereby authorized to cause to be printed 1,200 copies of the proceedings of the present session of the Council for the benefit of members thereof.

On motion of same, the Council adjourned to 8 o'clock A. M. to-morrow.

THURSDAY, May 14, 1874.

Council met at the appointed hour, when the roll was called, showing a quorum present. Prayer was offered by the chaplain. The reading of the minutes of yesterday was dispensed with on motion of Mr. Scales.

Mr. C. Cole, chairman of the Committee on Agriculture, then submitted the report, which was adopted, under suspension of the rules. (See appendix A.)

Mr. Barnes, chairman of the Committee on Education, and Mr. S. Foreman, chairman of the Committee on Relations with the United States, submitted reports from their respective committees, which were adopted, under suspension of the rules, without dissent. (See appendix B and C.)

Mr. Scales then offered the following resolution, which was adopted, under suspension of the rules :

Resolved by the General Council of the Indian Territory, That in order to extend the influences of this Council to the tribes of the plains, and as far as practicable to induce such of them as have not affiliated with it to be at peace among themselves, and with the government and people of the United States, and to encourage said tribes in the pursuits of agriculture, and the adoption of the habits of civilization, this Council hold an extra session at the Wichita Agency on the first Monday in September next.

Resolved further, That the president be requested to extend a general notification thereof to all the tribes herein represented, and to all the tribes of the plains not thus represented, and invite them, in such manner as he shall deem best suited to accomplish the object hereof, to attend the said Council.

Provided, however, That such extra session of the Council shall be deemed advisable by the proper authorities.

Mr. Grayson offered the following preamble and resolution, which were adopted, under suspension of the rules :

Whereas, A bill (H. R. 2,870) was introduced on the 6th of April, 1874, by Mr. O'Brien, in the House of Representatives of the Congress of the United States, entitled "A bill to authorize nations and tribes of Indians in their corporate capacity, and individual members and citizens thereof, to sue and be sued in

the courts of the United States of America :'' *And whereas*, The passage of such a bill is highly obnoxious to the wishes of the Indian nations and tribes herein represented ; therefore

Be it Resolved by the General Council of the Indian Territory, That we, the confederate nations and tribes in Council assembled, do earnestly protest against the passage of said bill (H. R. 2,870), and all bills of like effect, import or character. *Be it further resolved*, That the Secretary of the Council is hereby directed to forward immediately a certified copy of this preamble and resolution to the chairman of the committee on Indian Affairs, to the Commissioner of Indian Affairs, and to the Secretary of the Interior.

Mr. King offered the following :

Resolved by the General Council of the Indian Territory, That the president be authorized to pay the necessary expenses of H. W. Jones, incurred in bringing the Modoc Indians to this Council. Tabled.

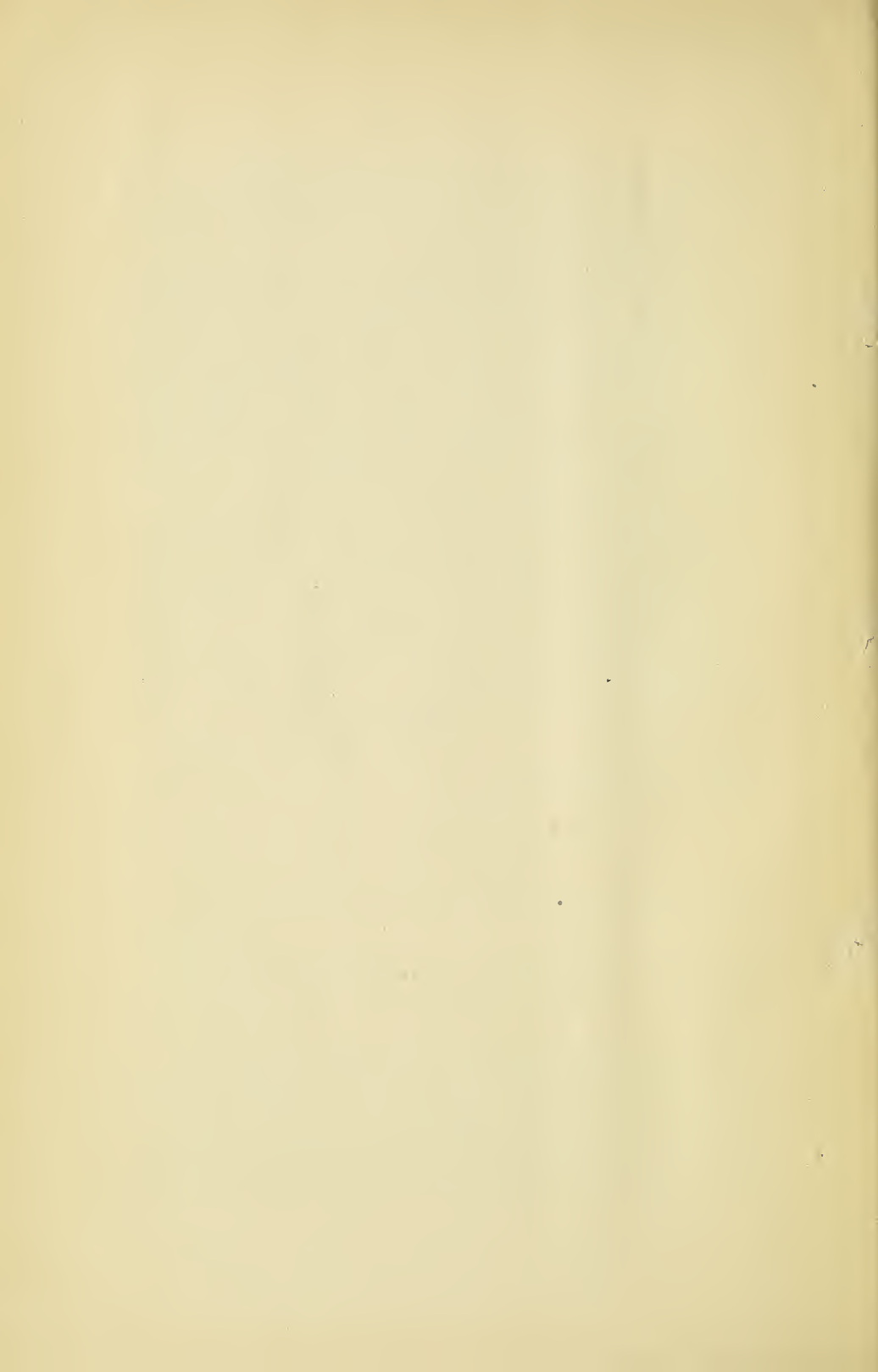
The President here declared the Fifth Annual General Council of the Indian Territory adjourned to meet at Okmulgee, on the 1st Monday in May, 1875.

ENOCH HOAG,

Sup't. Indian Affairs, President.

GEO. W. GRAYSON,

Secretary.



APPENDIX.

A.

REPORT OF COMMITTEE ON AGRICULTURE.

TO THE GRAND COUNCIL OF THE INDIAN TERRITORY :

Gentlemen : The committee to whom was assigned the duty of preparing the report on agriculture, would respectfully submit the following :

The Cherokees, Choctaws, Muscogees, and Seminoles are the four largest tribes represented in this Council, and from reliable information, are making equal and rapid improvement in the art of agriculture. The Cherokees cultivate eighty thousand, the Choctaws eighty-five thousand, the Muscogees sixty-five thousand, and the Seminoles ten thousand acres of land. The productions are corn, wheat, oats, cotton, rice, tobacco, sweet and Irish potatoes, and many of the garden vegetables adapted to this climate. They are also giving great attention to the growing of orchards, consisting of apples, peaches, plums and grapes. They are enlarging their farms, improving their houses, and using the latest improved implements of agriculture. They are advancing in wealth by the increase of horses, cattle, hogs, mules, sheep and goats. The introduction of fine stock, in many portions of the Territory, has made great improvement in the quality of their stock.

The Wyandotts, Ottawas, Senecas, Eastern Shawnees, Quapaws and Peorias, are six small tribes who

have reservations in the northeast corner of the Indian Territory. The Wyandotts cultivate six hundred, Ottawas eight hundred, Senecas six hundred, Eastern Shawnees five hundred, Quapaws eight hundred, and the Peorias two thousand acres of land. They grow corn, wheat, oats ; also potatoes, beans, onions, cabbage, beets, and various other garden vegetables. They are making orchards of choice fruit trees, such as apples, peaches, pears and cherries. They are enlarging and opening new farms the present year, and also erecting new and improving their old houses. They, too, use the gang plow and other improved agricultural implements. Their stock consists of horses, mules, cattle and hogs, which they are improving by the introduction of the different kinds of thoroughbreds.

The Sacs and Foxes have six hundred acres cultivated, not including the Mission Farm of fifty acres. They raise corn, beans and pumpkins. They use the plow, hoe and grubbing-hoe. They have mowing machines, a sorghum mill, a steam saw and grist mill, and horses, cattle and hogs.

During the past year many families have come in and settled on new homes, and have fields well fenced and cultivated.

The Osages cultivate two thousand acres of land. They own many horses and mules, and some cattle and hogs, and raise various kinds of grain and vegetables.

The Affiliated Bands of Indians are the Absentee Shawnees, Caddos, Delaware, Kechi, Towacconie, Ionie, Waco, and others. They live on the extreme border, and cultivate fifteen hundred or two thousand acres of land. One of the Delawares has a farm of three hundred and twenty acres.

Now if all these nations and tribes are sustained in their present forms of government, and no violence done to their treaty stipulations, and the land grants that are conditioned on the extinguishment of Indian titles be repealed, in a few years their agricultural department will compare favorable with the States bordering on the Territory that we inhabit and own.

C. COLE,

Chairman Committee.

MARK BEAN,

Secretary.

B.

REPORT OF COMMITTEE ON EDUCATION.

TO THE GENERAL COUNCIL OF THE INDIAN TERRITORY :

Gentlemen : Your committee to whom was referred the resolution of the General Council calling for a report on the subject of education among the several tribes and nations comprising what is known as the Indian Territory, beg leave to submit the following as their report:

THE CHEROKEES.

The Cherokee Nation has a population of about eighteen thousand, and has a good and efficient school system, controlled by a Board of Education, a Superintendent of Public Instruction, and three School Commissioners, to whom is assigned the especial superintendence of the public schools of three districts each, of the nine districts into which the Cherokee Nation is divided. The schools are graded into first, second and third class schools, and teachers are obtained at salaries of five, four, and three hundred dollars, per scholastic year of ten months. The Chero-

kees have an annual school fund of about \$50,000, by means of which there is being supported, this year, sixty-four national schools, five of which are set apart for the benefit of freedmen citizens of the Cherokee Nation, and colored people, lawfully resident in the Nation. Beside these there is a Cherokee female seminary, with an average attendance of about forty young ladies, gathered there from different sections of the Cherokee Nation; and this school is partly supported by the patrons of the school. There is furnished to the seminary from the national school simply the salaries of a principal and assistant teachers, their salaries amounting to seven and six hundred dollars per year respectively. There is also furnished from the general school fund, a small amount annually for books, stationery, &c. There is annually appropriated from this general school fund, two thousand dollars for the purchase of books, stationery, &c., for the use of the district schools of the Nation. Beside these there are kept up and supported by individual citizens of the Cherokee Nation, quite a number of private schools, at no expense to the Nation.

In the Cherokee treaty with the United States government of 1835, there was set apart for a permanent orphan school fund one hundred and fifty thousand dollars, and to this sum has been added fifteen per cent. of the sale of the Cherokee Neutral Lands, also the unclaimed bounties of deceased Cherokee soldiers of the late war, who were either killed or died leaving no heirs; and with these funds a Cherokee Orphan Asylum was put in operation, at the Cherokee Male Seminary, until a permanent location should be provided for the asylum. The law of the Nation providing for putting in operation the asylum, makes a provision for taking charge of and caring for one

hundred Cherokee orphan children. This school is in charge of a Board of Trustees, appointed by the National Council, and is conducted on the manual labor school system, and the school is making commendable progress. The Cherokees appropriate fifteen per cent. of all public moneys, and invest it as a permanent Orphan School Fund, and thirty-five per cent. of all public moneys are invested as a permanent public school fund.

THE MUSKOGEEES.

The population of the Muskogee Nation, according to the last census, was thirteen thousand five hundred. The Muskogees have an annual school fund of twenty-four thousand one hundred and fifty-eight dollars. The whole number of schools in operation is nineteen, and of this number five of the schools have been set aside for the exclusive benefit of the Freedmen of the Muskogee Nation. The average number of pupils who attend the schools of the Muskogee Nation is four hundred and five. The teachers are mostly natives. There are but four white teachers. In addition to the public schools, the Muskogees have two boarding schools, each accommodating eighty pupils, an equal number of males and females. One is under the supervision of the Presbyterian Board of Foreign Missions, the other under the control of the Methodist Board. Besides these there is one boarding and day school, in the charge of the Presbyterian Church South, with an average attendance of twenty-three scholars the last session. Twelve of our district schools are closed this session for the purpose of improving the school buildings, this year, and for the purpose of building a boarding school, and for putting the schools generally nearer together.

THE CHOCTAWS.

The population of the Choctaw Nation is between seventeen and eighteen thousand. They have about fifty neighborhood schools, of this number forty-four are in operation, the remainder are for the present suspended. The Choctaws have one academy for the education of boys, and one seminary for the instruction of girls. Their school fund amounts to thirty-two thousand dollars annually, paid to them by the United States government. The number of pupils in these schools is about one thousand, including ten young Choctaws who are sent to high schools in the States at national expense. One-half of these scholars are males, the other half are females. One-half of the school teachers in the Choctaw Nation are citizens of the Nation. About one-fourth of the Choctaw people read and write the English language, the other three-fourths read and write the Choctaw language.

THE SEMINOLES.

The population of the Seminole Nation is about twenty-five hundred. They have five district schools with an average daily attendance, the past year, of about fifty scholars. The Mission school, formerly carried on by the Board of Foreign Missions, has been closed for the past year. The Seminole Council are about deciding to add five thousand dollars to their school fund, making seventy-five hundred dollars for school purposes. When this arrangement is effected a boarding school will be established capable of accommodating fifty more Seminole children. The Seminoles have during the past year built one good school house in connection with the Presbyterian church at Wewoka.

THE CONFEDERATED PEORIAS.

The Confederated Peorias have a population of one hundred and sixty. They have a school fund of three thousand one hundred and twenty-nine dollars. They have one neighborhood school in successful operation, with an average attendance of only ten scholars, a smaller average than heretofore, in consequence of the removal of many families from the vicinity of the school.

The population of the Wyandotts, Senecas, and Shawnees, is five hundred and fifty-three, of this number two hundred and seventy-five are Wyandotts, one hundred and ninety-five are Senecas, and eighty-three are Shawnees. They have one school under the supervision of the Friends, with an aggregate attendance of sixty pupils, forty-six of these are Wyandotts, five are Senecas, and nine are Shawnees. Neither of these tribes have any school funds. The cause of education among them, however, is encouraging. The Wyandotts are to a considerable extent an educated people.

THE QUAPAWS AND MODOCS.

The Quapaws have a commodious Mission house and school house on their reserve, with a manual labor farm of one hundred and sixty acres, well cultivated, at which their youth of suitable age, and about twenty-five Modoc children are provided for, under the care of the Friends.

THE OTTOWAS.

The Ottowas have a population of one hundred and sixty. They have one Mission school under the supervision of the Society of Friends, with an average attendance of twenty scholars. They are cared for at the Mission. There are ten day scholars, who attend

the school daily from their homes, making an average attendance of thirty scholars. They are making commendable progress in their studies in reading, spelling, arithmetic, geography, grammar, history, writing, &c. The children, through the untiring efforts of their teacher, Henry Thorndike, have organized a temperance "Band of Hope," and have kept it up, until its influence has spread out and embraces a large portion of the adults who are members of the organization, and are zealous temperance workers. The school has up to the beginning of the present year been supported by the government, other arrangements are now being made to have a permanent school fund. The chief and council form the board of trustees, and it is their duty to visit, examine, and encourage both teachers and scholars, and make quarterly reports thereof to the people, a record of which is kept by the clerk.

THE AFFILIATED BANDS OF INDIANS.

The Affiliated Bands of Indians have a population of about fifteen hundred. They have but one school at the Wichita Agency, in charge of the Society of Friends. The school has an average attendance of eighty pupils.

THE SACS AND FOXES.

The Sacs and Foxes have a population of four hundred and fifty on their reservation in the Indian Territory. There are still two hundred of their number in the State of Kansas, proposing to get on the reservation some time during the present year. They have but one school, a boarding school, with an average attendance of thirty-five scholars. They have a school fund of five thousand dollars annually. Their school is in charge of the Society of Friends.

THE CHICKASAWS

Have no representation in the Council at this session, and hence no report from the Chickasaw Nation.

THE OSAGES.

The Osages have a population of about thirty-five hundred. They have one school on the Reservation at the Osage Agency, with an average attendance of twenty-five scholars, and is under the supervision of Friends. They have also twenty children at the Osage Mission school, in the State of Kansas, and that is under the supervision of the Roman Catholics.

As will be seen from the foregoing reports, your committee find that there are represented in this General Indian Council, for May, 1874, about fifty-eight thousand Indians of the Indian Territory (and quite a large part of the Territory is not represented at this Council), and that there are about four thousand Indian children attending the schools of the Territory, and improving the means at their disposal, for acquiring an English education, and are making an effort, unparalleled in Indian history, to elevate themselves to a position where they can be the equals in intelligence and honor of their great prototype, of whose protection and defense they are assured as long as grass grows and water runs, and in whose honor and integrity they depend for the perpetuity of their institutions and of their national existence.

ALBERT BARNES,

Chairman of Committee on Education.

May 14th, 1874.

The school funds herein mentioned are interest on funds intrusted to the United States government.

C.

REPORT OF COMMITTEE ON RELATIONS WITH THE UNITED STATES.

OKMULGEE, CREEK NATION, }
May 13, 1874. }

To the General Council:

Your committee to whom was referred the subject of a memorial to the President and Congress of the United States, in relation to a Territorial government over the Indian Territory, would state that in the opinion of the committee there is no particular necessity for such memorial at this time.

The views and sentiments of this Council have from time to time been expressed upon this subject, and with such unanimity as leaves no doubt as to the wishes of the members of the Council, and of the nations and tribes they represent. Your committee are reluctant to believe that a measure fraught with ruin and such wide spread disaster to the tribes resident in the Indian Territory as the one proposed, will meet with the approval of the President and Congress of the United States. But we may, in the opinion of your committee, confidently rely on the well known integrity and sympathy of the President for our race, and upon the honor, humanity, Christianity, and high civilization of the people of the United States for the fulfillment of the oft-repeated, solemn pledges made to us by them.

STEPHEN FOREMAN,

Chairman of Committee on Relations with the United States.

OKMULGEE, C. N.,
May 14, 1874.

To the General Council:

Your committee to whom was referred the resolution of the Council instructing them to prepare a memorial to the President and Congress of the United States touching the repeal of the clauses in the three charters of Congress, passed July 25th, 26th, and 27th, 1866, granting lands in the Indian Territory to railroad corporations, contingent upon the extinguishment of the Indian titles, would respectfully state that this General Council did on the 5th day of December, 1873, adopt and transmit to the President and Congress of the United States a memorial on the same, presenting a brief but clear statement of facts in proof of the illegality and injustice of said land grants, which memorial is now before Congress for its consideration and action. Hence, in the opinion of your committee, it is not necessary to prepare another on the same. But the General Council may by resolution call the attention of Congress to the memorial above referred to, and ask action thereon. We therefore recommend adoption of the following resolution :

Resolved by the General Council of the Indian Territory. That the Secretary of this Council be and he is hereby instructed to prepare and transmit without delay to the President of the United States, to the President of the Senate, and to the Speaker of the House of Representatives of the United States, one authenticated copy each of a memorial adopted by this Council December 5th, 1873, praying the repeal of so much of the charters passed by Congress, July 25th, 26th, and 27th, 1866, as grants lands situated in the Indian Territory, to certain railroad corporations contingent upon the extinguishment of the Indian titles thereto, together with like copies of reports of a committee of this Council dated May 13th and 14th, 1874.

STEPHEN FOREMAN,

Chairman Committee on Relations with the United States.

D.

REMARKS OF S. FOREMAN (CHEROKEE DELEGATE).

Mr. President : Much might be said respecting the Cherokees and the advancement they have made in civilization and the arts of civilized life. But as my friend Mr. Bunch has pretty much gone over the whole ground, I shall only add a few words.

In the first place, I will say something on the subject of education among the Cherokees, already alluded to by my friend. He remarked that he held in his hand a paper, that is, the *Cherokee Advocate*, which was printed and published in the Cherokee Nation, and was proof of the progress the Cherokees were making in education. That is so, Mr. President, and I would add further, that the editor of this paper is a Cherokee, the translator is a Cherokee, and the printers are all, or nearly all, Cherokees, and much of the matter printed in this paper, the *Advocate*, is in the Cherokee language, so that the paper might be said to be a Cherokee paper. A great many of the Cherokee people read it both in English and in Cherokee, and in this way much knowledge is imparted. The Cherokees as a nation have been in favor of the education of their children for many years, since, I think, from about the beginning of this century. Near fifty years ago an alphabet of the Cherokee language was invented, and it is by the use of these characters, or this alphabet, books are printed in the Cherokee language, and read, as I have said, by many of the people. Both young and old learn this alphabet in a few days, and can read understandingly any book printed with these characters. A poor old Cherokee man named Se-quo yah, or George Guess, took it into

his head that he could make characters by means of which he and his people could talk to each other on paper like the white people. He was a half-breed—his father was a white man and his mother an Indian. He spoke only the Cherokee language, as most all half-breed children did in those early days. He had no education, did not even know a letter in any book. What first suggested to him the idea of preparing an alphabet, I do not know. After much opposition by his friends, and even by his own wife, he succeeded in making letters by using which he and his people could talk, as he said, *on paper*. There are eighty-five characters or letters composing this alphabet, and each character stands for a syllable, so that in learning to read, a Cherokee child has only to learn these letters and the work is done. He is not first compelled to go through a long routine of spelling before he can read. As soon as a child or man learns the names of two or three characters, and pronounces them together, he forms a word, and he understands it. Let me here give you an idea of the form of these characters, and how, I think, Se-quo-yah first thought of names for these different characters, and by what means he succeeded in remembering them. The Cherokees like all other nations had names, and have now names for nearly all objects or things, and the name of the object or thing would suggest the name or names of two or more characters, which, when pronounced, would give the name of that object or thing. For example, here are three characters, which I will write thus: C. W. Y. These three characters when called over give us the name *Cherokee*, or C. W. Y. And in this name you will observe are three characters, or three letters of our present alphabet, made and named. Here is another example. I make, you see, two other characters which I will write thus: B. O.,

these make the name *man*, which is another object or thing, and that gives us the names of two other characters or letters. So of all other objects or things. The object or thing suggested the name, and the name suggested the characters or letters. Notice, also, if you please, that in these two names we have five characters or letters, which I will write thus, C, W, Y, B, O, and these read together signify *Cher-o-kee man*. In this way, I have supposed, Se-quo-yah, or George Guess proceeded until he got on his list the names of all the objects or things known in the Cherokee language, and from the names of those objects or things, he got the names of the characters or letters he was endeavoring to invent. Without some such plan or method as this I cannot see how he could think of or remember eighty-five distinct characters, not only by what names to call them, but how to contrive to remember them after they were formed.

A great deal has been said by the white people traveling through the Indian Territory, about us Indians, and the savages, and our squaws; how poor we are, what little improvement we have made, and how much fine land we have lying idle. Well, as to our land, a great deal of it is beautiful and rich, and but a small portion is in cultivation, but it is our own, we have paid our own money for it, or we have exchanged other lands for it. And if we do not think best to put it all in cultivation, we do not think it anybody's business. The Cherokees are willing to admit that they are not as well improved nor as well educated, as a whole, as their white brothers are; yet, they are certainly not inferior to the white, or any other race of men. Show me, if you can, a *single individual* of any nation on the globe, who has, or can, without a knowledge of books, produce an alpha-

bet composed of eighty-five letters, equal to the Cherokee alphabet invented by Se-quo-yah.

A number of years ago there lived among us a Cherokee named Day-ga-do-ga—he was a full-blood. He dressed and painted his face as some of us do to-day. He had no education, he obtained his knowledge of things by observation. When the Missionaries first came among the Cherokees some of them told Day-ga-do-ga that the earth was round like a ball, and that it turned over once every day. The Cherokee said, no, that was not so; but the earth was flat, and did *not turn over*, because if it did, we should all fall off, and all the water would spill out. The reason, he said, the sun some times disappeared, and appeared again in the east was, there was a great hole in the earth in the west, into which the sun entered at night, and come out in the east when it was daylight. After further explanation by the Missionary, the Cherokee admitted the Missionary was right. Because he could see now that if there was such a hole in the earth large enough to admit the sun, it would make the earth a mere shell, very thin, and it would collapse.

Mr. President, I might say further, that many of the Cherokees have apple and peach orchards, and have had apples and peaches, and other small fruits for many years. And within a few years thousands of apple trees have been set out throughout the entire Nation.

Our houses are mostly built of hewed logs, with plank floors in them, with wooden, stone or brick chimneys. Some of our houses are now built of plank, sawed in our country, and much of it sawed by the Cherokees themselves. The fact is, and it should not be overlooked, that the Cherokees build many of their own houses, both of logs, plank, brick and stone. As

a people, they seem to have adopted the old motto, "What man has done, man can do." So feeling, a Cherokee whose watch got out of order, took it carefully apart and put it carefully together again, but he found after putting it together again, he had enough left to make another.

